A CAVEAT AGAINST FLATTERY, AND PROFANATION OF *Sacred* things to *Secular* Ends:

UPON

Sight of the *Order* of the *Convention* for the *Thanksgiving*,

AND

Conſideration of the *Miſgovernment* and *Misfortunes* of the laſt Race of Kings of this Nation.

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A

CAVEAT

AGAINST

FLATTERY,

AND

PROFANATION of *Sacred* things to *Secular* Ends.

I Was not more pleaſed with the firſt *News* of the Order of the preſent Convention, for a *Publick Thankſgiving* to Almighty God, upon ſo juſt and admirable occaſion, than I was otherwiſe moved and diſturbed at the firſt *Sight* of their Order; to ſee all that lively ſenſe, which I expected, of ſuch an admirable Providence and Mercy of God to theſe Nations, in ſo ſeaſonable, ſo eaſie, and yet ſo great, and, if it be not our own fault, compleat Deliverance, to dwindle (in my apprehenſion) into a kind of mean, ſervile, fawning Complement to the Prince, under a Formality of Religion. This hath filled me with variety of Thoughts, which I cannot forbear to communicate to

ſome of thoſe who are concern'd in it, I mean, the Members of the Convention.

The Prince I look upon as a perſon greatly to be eſteem'd, lov'd and honour'd, both for the Character generally given of his Virtues, and more eſpecially, for that he ſeems to be choſen and deſign'd, by the Providence of God, for a ſpecial Inſtrument of great and deſirable matters in this Age; and hath been ſo already to this Nation. And therefore to aſſiſt him, and concur with him to thoſe ends, is in my Opion, an Act of Subſervience to the Divine Providence, which is *a Glorious and Angelical Employment*: but yet to expreſs our Reſpect to him, in ſuch a manner as this, whether through Flattery or Tranſport, I conceive is neither proper, decent, nor ſafe, either for him, or for the Nation.

The *Cauſe* of this Publick Thankſgiving to Almighty God, is thus expreſſed: *For having made His Highneſs, the Prince of* Orange, *the Glorious Inſtrument of the Great Deliverance of this Kingdom, from Popery and Arbitrary Power.* Whereas in truth the principal Cauſe of it is, not the *Inſtrument*, but the Great, and very great *Deliverance*; with many ſuch Circumſtances as are remarkable indications of the ſpecial Providence, and over-ruling hand of God in it: And for this moſt ſolemn Thanks, ought to have been paid to Almighty God by this Nation, whoever had been the Inſtrument. And yet in this Order is there not one Word of this *Great Deliverance*, more than was neceſſary to expreſs what it was that the *Prince of Orange* was the Glorious Inſtrument of; as if his being the Inſtrument, was the Only, or the Principal thing, for which we were to give Thanks. I deny not but there was ſpecial reaſon to give Thanks for that alſo, as well as other Circumſtances, but then it ought to have been expreſs'd in its proper manner and order; the *Deliverance* firſt expreſly, with proper words of its due amplification, as the principal: and then by what *Inſtrument*, as is frequently added in the Scripture upon ſuch occaſions; *by the hand of his ſervant*

ſervant Moſes. And as our common form expreſſeth that which is above all, Gods *ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt.* It muſt therefore be confeſſed, that the principal matter of our Thankſgiving is in this Order either omitted, or mentioned only occaſionally, ſo as to ſerve only to expreſs the other, at beſt in a prepoſterous manner. And this *Inverſion of the proper and moſt natural and eaſie Order*, is an Argument that it was ſo formed not by chance, but *deſign*, or to make the moſt charitable Conſtruction, through ſome *inconſiderate Tranſport.* And the ſame is obſervable in the *Epithets* given to each.

I did never affect to contend about words, much leſs would I give occaſion of offence to ſuch an Aſſembly, of ſuch perſons, for a trifle; beſides, they that know me, know me to be a cordial friend, and well wiſher to this Convention, and who deſire to promote, not prejudice their Proceedings. But what I intend in this is no ſlight matter, nor will it ſo much prejudice, as be uſeful to them, and to others, if it be taken by the right handle, and as is intended. For from hence I obſerve *two things, which deſerve very ſerious conſideration and reflection upon them.*

The one a *Defect* of that due and profound Senſe of ſo great and undeſerved a Mercy, and of that anſwerable Reverence and Gratitude to God, which our circumſtances and condition require. If we admit the form of the Order, to have proceeded only through *Tranſport of Affection* to the Prince, which is the moſt favourable conſtruction we can make of it, yet even that is an evidence of what I ſay, and that there was more reſpect to the Inſtrument, than to the Mercy it ſelf, or perhaps, to the Author of it, by ſome: for after the Author, the Mercy it ſelf is next to be conſider'd before the Inſtrument, as the principal Motive of our Gratitude; and the expreſſing it otherwiſe, is a kind or degree of neglect or ſlighting of the Mercy, and of diſreſpect to the Author: which a man may eaſily perceive,

if he do but consider how such an expression of thanks, for some rare favour, would be resented by a great Prince from some of his meanest Subjects. Would he not think him an Impertinent Fellow, and unworthy to be regarded, much more unworthy of such a special favour? And if we admit that it passed the Houses meerly through *Inadvertence*, which is also the most favourable Construction we can make of that, this very Inadvertence is plainly an evidence of the same: for had we been affected as we ought, that would have made us more mindful and observant of such a matter.

But if it did proceed from *Flattery*, and design to Complement the Prince, and pass, tho' observed, through *Compliance*, which might possibly be the case of some; that is not only unbecoming and below the Gravity of such an Assembly, but a plain *Profanation of Religion* to base and unworthy ends, and greatly aggravates the former. And this is so plain of it self, that I need not say more to prove or explain it. But whether either of these two, or both, was in the bottom, it is not a matter to be slighted, or lightly passed over. How great are the sins of unsuitable Returns for extraordinary Mercies, and of Profanation of Religion to Secular ends, and the Judgments they usually provoke, I leave to Divines to consider more fully: But what are their Natural Effects and Consequences, and what the Mischiefs we have seen attending them, I think greatly necessary to be explained for our common Benefit, and necessary Caution for the future. We are just now entring upon a new Scene of Affairs, and if we well consider the sad Catastrophes of the two preceeding, and make just Enquiry into the causes thereof, we may meet with much matter of Admonition, Caution and Direction; and very pertinent to this purpose.

King *James* I. his *Mother* and *Grandfather* having both born their own burdens, was, by the Providence of God, brought to the Throne of this Kingdom in Peace, even beyond

beyond the expectation of himſelf and many others. And though the reſtleſs and deſperate attempts of the Papiſts, were otherwiſe enough to terrifie a man of greater natural Courage than himſelf, yet he had for his Encouragement, an admirable experiment of the *Special Providence of God*, in the Preſervation of his next immediate Predeceſſor, Queen *Elizabeth*, through a long Reign of forty four years, notwithſtanding all their Conſpiracies againſt her. And leſt that ſhould not ſufficiently affect him, he had moreover, in the very beginning of his Reign, a like experiment thereof, in the Preſervation of himſelf, and his own Family from one of the moſt horrid, deſperate, and ſecret Conſpiracies, that the World hath ever heard of. And what did all this require of him? Could it be any thing leſs than the higheſt demonſtration of Gratitude to God, moſt confident Dependance upon him, and intire Fidelity to him? And what leſs from the Nation? But what was the *Return*?

It was wiſely ſaid at his firſt coming in, by one of his *Scotch* Courtiers, to one of the *Engliſh*, *We have brought you a good King, but you Court Flatterers will ſoon ſpoil him.* And ſo it proved. It was indeed a great happineſs to have all Cauſes of Diſſention, not only in this Nation, but alſo between both Nations, ſo plainly and fully extinguiſh'd in his perſon. But ſuch was partly the *Tranſport* of all ſorts of people, and ſuch the groſs *Flattery* of many, that nothing was enough to magnify either his Wiſdom or his Power. This and the *pompous Titles* of Monarch, Abſolute, and Imperial Crown, *&c.* ſoon raiſed his thoughts above the pitch of an *Engliſh* King. He thought himſelf as free to exceed the Laws of the Land, as God the Laws of Nature, when he ſaw occaſion for it; though he thought in Prudence ſuch extraordinary Acts, like Miracles in Nature, were not ordinarily to be done. He thought the Rights and Liberties of the People, were but Indulgences wreſted from their Kings, his Predeceſſors, (*cujus contrarium eſt verum*),

rum) and might thereupon infer, (and had wit enough to do it) that it was but reaſonable for him to regain by Policy, if he could, what they had loſt by Neceſſity or Conſtraint.

Theſe fancies of his were continually fed and confirm'd by ſelf-ſeeking, flattering perſons; who, perceiving that to be the way to Preferment, ſtrained all their Wit and Parts to gratify his humour: and it was not long before he found occaſion to exerciſe that Freedom. The Diſcovery of that horrid Conſpiracy, which by his admirable Deliverance ſhould have confirmed his Dependance upon the Divine Providence for the future, having a contrary effect upon him, he caſt about to ſecure his Safety and Quiet by his own *Craft and Policy*. And the only way for that he conceived was by making not only Amity and Leagues, but the neareſt Alliance that could be, with ſome Potent Prince of the Popiſh Religion. And by all means he muſt have a match for his Son either from *France* or *Spain*: for the Accompliſhment whereof the Pope, whom he had before aſſerted to be Anti-chriſt, muſt be complemented with no meaner Title than *Sanctiſſime Pater*; Indulgence to Papiſts, contrary to the Laws, muſt be agreed, and the effectual Execution of the Laws againſt them actually ſtopp'd by ſecret Orders; for a publick Declaration for that purpoſe, would not then paſs for a Legal Act of Diſpenſing Power. And becauſe they, who were moſt Zealous in Religion, were like to be moſt averſe from compliance in theſe things, *the very Power of Religion* muſt be *diſcountenanced under the Notion of Puritaniſm*; and Indifference and *Formality incouraged under the Notion of Loyalty, Obedience and Conformity*. And to this end was the *Book of Sports* injoyned to be read in Churches, and many Pious and able Divines put out of their Employments, if not Freeholds too, for refuſing to read it. Nor did he want incouragement in all theſe things from Flatterers of all ſorts, who eaſily prevailed againſt the founder and ſafer Counſels

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of others. And though ſome of them, who had publiſhed their falſe and flattering Argument in Print, were queſtioned in Parliament for it, both in King *James*, and in King *Charles* I. time; yet even for ſome of them did the King intercede in Parliament; as King *James*, 7. *Jac.* for Dr. *Cowel*; and others were preferr'd or favoured afterward, as Dr. *Mainwaring* by King *Charles* I. as others ſince have gotten what they wrote for, and have been well rewarded for their pains. Of the former ſort ſee *Ruſhworth*, and Mr. *Petyts Miſcellanea Parlementaria*; of theſe latter, 'tis like the Parliament in due time will take notice.

This unhappy Policy, as it was not unlike in its Principles to that of *Jeroboam*, which *became a ſin to his Houſe, even to cut it off, and deſtroy it from off the face of the earth*, ſo it proved alſo in its conſequence. His eldeſt and hopeful Son Prince *Henry*, was in the beginning of theſe courſes, and ſoon after the firſt propoſal of ſuch a match, taken away by an immature death; and *himſelf* perſiſting therein, by a death queſtioned then, and in the dark to this day, whether not untimely. His next Son and Succeſſor King *Charles* I. whom he had involved in theſe ſnares, but never lived to ſee his Marriage accompliſhed, proceeding in the like courſes, giving incouragement to Flatterers, and through their falſe and deceitful Counſels, in many things tranſgreſſing the Laws, indulging to Papiſts, and diſcouraging and oppreſſing many of the moſt Religious and Conſcientious of the Proteſtants, as Puritans and Factious, and renewing with more ſeverity, that unhappy Policy of the *Book of Sports*; at laſt concluded this Scene with that unhappy Cataſtrophe, which is well known to the World.

King *Charles* I. having alſo born his burden, to his Son, *King Charles the Second*, after he had been tutor'd in a Wilderneſs of twelve years Exile, was Almighty God pleaſed to open the Gates of his Mercy; and when all hopes either from Foreign Aſſiſtance, or Domeſtick Conſpiracies failed, then by a favourable and manifeſt Providence to admit,

mit, or rather conduct him to his Fathers Throne in Peace, to the great Joy of himself and the whole Nation, putting into his hand, upon terms of his Behaviour, the prize of a fair opportunity, to have made himself, and these Nations happy, had he had a heart to it, and they been disposed for it. But such was the *Trqnsport* they were all under at that time, that they soon forgot themselves, forgot God, and, like Pigs to the Trough, ran greedily to a brutish enjoyment of their unexpected Happiness; and through their Ingratitude to God, instead of Blessings, which they might have been, proved mutual Temptations, and occasions of Corruption and Debauchery each to other; the new King by a most pernicious evil Example, and those about him by self-seeking Flattery, Compliance, and Imitation: whereby they both encouraged and hardened him in those evil Courses, and propagated the Imitation of it to all ranks of people.

The *Parliament* it self, that is, the Majority, unadvisedly and contrary to the true Constitution of this Government, *declared him* to be, by the Fundamental Laws of this Kingdom, *in effect above all Law*, and his very *Officers irresistible*; and required of all Officers of Corporations, Officers and Souldiers in the Militia, and of the Clergy and Universities, a Declaration to the same effect; subjected the *Dwelling-houses of the People* to be searched at the pleasure of his Officers; formed a new *Militia*, and put it wholly into his Hands; and profusely gave him *vast summs of Money*, out of the Estates of the people, beyond all need, reason and justice. The Commissioners and Convocations of *the Clergy*, in their new Additions to the Common Prayer, without any regard to what he or his Successors might prove in time, or to the inconvenience they might thereby bring upon themselves, needlessly gave him the Title of *most Religious and Gracious*, in publick forms of most solemn address to Almighty God; and the *Kings Arms* were in divers Churches in the City, set above the Commandments

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of God in the place of moſt ſolemn Worſhip; whereas at *Oxford*, as I have heard, the Founders Arms in the Theatre, being placed above the Kings, were ordered to be taken down for the Indecency. Agreeable hereunto was *Loyalty* (as they call'd Compliance with the Will and Pleaſure of the King, whether legal or not) cry'd up as the only Honeſty, and *Non-Reſiſtance* and *Paſſive-Obedience*, as if they were the greateſt and moſt neceſſary Doctrines of Religion, by all who ſought the Favour of the Times, in their ordinary Diſcourſe and Converſation, and publickly ſo aſſerted in Speeches, in Sermons from the Pulpit, and in Printed Books, by ſuch as expected any ſpecial Favour or Preferment.

Nor ſtay'd it here, for *the King* now aſſured by ſuch Demonſtrations of the Obedience and Compliance of his People, and thereby encouraged to take the Liberty to gratifie his Luſt more openly than otherwiſe perhaps he would have done; and being a Perſon of a pleaſant Wit, and delighting in Repertees, Jeſts and ſuch like Diverſions from ſerious thoughts, the ſtream of *the Courtiers*, *Gallants*, and all who affected to be reputed ſuch, preſently ran with a full torrent into the ſame Chanel, and ſoon overſpread a great part of the Nation. And vain aiery *Lightneſs*, frothy and *Obſcene Diſcourſe*, profane and horrid *Swearing*, and more then brutiſh ſatisfaction *of Luſt*, and *Contempt of all Religion*, were not only indulged, but affected too as generous qualities of a Gentleman, and certain Notes and Evidences of Loyalty and Fidelity to the King, and conformity to his own heart and mind. And thoſe, who made any ſcruple of Conſcience to run to the ſame Exceſs of Riot, were looked upon and deſpiſed as diſaffected, diſloyal, mean ſpirited fools, and Fanaticks; but thoſe who did dare to oppoſe either the Debaucheries of theſe Loyaliſts, or the illegal actions of the King, as Imprudent, Raſh, and Madmen. And ſo great a *Baſeneſs and Degeneracy* thereupon preſently ſeiſed and tainted many, that, not

conſidering the ſevere Denunciations of our Saviour againſt ſuch, they were even out-faced and aſhamed of their Religion, and became *Hypocrites in Debauchery*; and, to avoid the Imputation and Reproach of being religious and ſneaking, did actually ſneak to ſuch degenerate and deſpicable Wretches, while by baſe compliance in obſcene Diſcourſe and familiar Swearing, they gloried in their ſhame, and would ſeem companions with them in ſuch things, as yet they never acted indeed. And in ſo degenerate a ſtate what can be ſo abſurd and inconſiſtant that Men will not do? What wonder is it then to ſee Men at the ſame time in Words applaud the Non-Obedience of the Biſhops, and yet in their acts comply with the Diſpenſing Power? To ſee thoſe, who by their High Profeſſions of Loyalty and Non-Reſiſtance, had invited and encouraged the King to uſe his liberty to inſlave them, when they found that he, preſuming too much upon their High Profeſſion, was like indeed to involve them in the ſame Slavery and Miſchiefs with the reſt, chooſe rather to enter with others into ſecret Conſpiracies for the Common Safety, than in time (to prevent that) with a true and generous Loyalty and Fidelity openly oppoſe his Illegal Proceedings; Theſe things, with ſome few others made the Government of King *Charles* II. uneaſy, and brought King *James* II. to his *Exit*.

We are now entring, as I ſaid, into *a New Scene of Affairs*: And that this may proceed more happily, it cannot but be of great uſe to reflect upon and conſider well *the Errors, Miſcarriages, and true Cauſes of the unhappineſs and ſad Cataſtrophes of the two former*. I have already briefly touched ſome of the more immediate and viſible Cauſes, Hiſtorically as to the matter of *Fact*: But to make a right uſe of them, it may be neceſſary to enquire a little more deeply and Philoſophically into them. Theſe *Cauſes* therefore, to go to the bottom, are *two-fold*, Natural, and Divine, which doth ſecretly but effectually diſpoſe and order the Natural. The *Divine* is by way of *Judgment*, which is always

ways juſt, and for ſome *Sin*, and doth frequently proceed to Exciſion, cutting off, and Extirpation of whole Families, when the ſin is perſiſted in; though for the moſt part, unleſs in caſe of ſome heinous crime, gradually giving fair warnings and opportunities to one after another, to prevent by Reformation the final and utter Extirpation of all. And though many times the Root of Bitterneſs lye deep, and be hard by others to be detected, yet it is not ſeldom that the *Sin* is legible and apparent in the *Puniſhment*; and certainly if we well conſider what a Sin it is *to reſiſt, oppoſe, and oppreſs the Truth* when offered, eſpecially in matters of great conſequence, and preſented by ſome ſpecial Providence of God, all who believe *Popery* to be an abominable Abuſe and Corruption of the genuine Chriſtianity, tending to the defacing, enervating, and ſubverſion of it, and that the *Reformation* deſired is nothing but the Reſtitution of it to its priſtine and genuine Luſtre and Power, muſt of neceſſity believe that the *Cheriſhing of Popery* and *Oppoſing* of ſuch a *Reformation*, may be ſuch a Sin as, being perſiſted in, may provoke as great Judgments as this. And then if we reflect back as far as the *Grand-father* of our *King* James *the Firſt*, and thence obſerve how Indulgence and Favour to Popery, from this firſt Oppoſing of the Reformation in *Scotland*, has been continued and continually attended with deſtructive ſignal Judgments in his Poſterity ever ſince, beginning with one very Prodigious, a horrid Dream, of the loſs of both his Arms, and the ſudden Death of both his Sons, all at diſtant places in one Night, as may be ſeen in *Spotſwood*; it will not be hard to trace and detect the True Root which hath born all this bitter Fruit in that Family. And they who cannot diſcern this in that Family alone, may for their confirmation take alſo into conſideration the *Occurrences* of a *contemporary Family* in our Neighour County, *France*, that of *Valois* from *Hen.* 2. to its Extirpation; and compare with theſe two the long and happy *Reign of* Q. Elizabeth,

againſt which the Gates of Hell could not prevail. And if with all theſe we conſider alſo *the Actions and Cataſtrophe of* Hen. 4. *of* France, and the monſtrous Wickedneſs and Barbarous Cruelties of the preſent King, it will not be hard to make a *Moral Prediction* of the like fate attending this *Family of* Bourbon alſo. This, it is very probable, if we conſider the Original and Progreſs *pari paſſu* all along of both Sin and Puniſhment, was *the Provoking Sin and Root of Bitterneſs*, which by Divine Judgment hath expoſed them to the *ſtrong Deluſions*, which have been the more immediate and apparent Cauſes of all their Miſcarriages and Unhappineſs. And though it may be hoped Men are now near as well cured of Popery, as the Jews of Idolatry, yet may this Obſervation afford us a very *neceſſary Admonition* at this time, if we be not like the Horſe and Mule: For certainly that Soul which in theſe occurrances of this Royal Family within the Period before mentioned, cannot diſcern a continued courſe of Providence powerfully operateing therein, is deeply immerſed in Senſuality, and very Brutiſh. It is therefore very *reaſonable that at this time we do ſeriouſly conſider* the Courſe of Gods Providence and Judgments upon that Family; that it was not any Favour to Popery, otherwiſe than as that is an Abuſe and Oppoſition of the true Religion, that was *the Sin of that Family*; nor was it that alone, but that and other Abuſes by Prophanation and Connivance; That the *Prince* is *deſcended* from that Family, from which he may derive a load of Guilt upon himſelf, by participation in any of thoſe ſins, by forgetfulneſs of God, and by neglect of thoſe Duties, which this late extraordinary Providence calls him unto: That *the preſent State of the Nation* is a moſt vitious and degenerate State; and that ſo extraordinary Deliverance, when greater Judgments might reaſonably have been expected, obligeth to great Seriouſneſs, affectionate Senſe of the ſpecial Providence of God in it, and effectual Reformation: for great and undeſerved Mercies do

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not leſs oblige (either in force or extent) than the moſt ſevere Judgments: And to conſider that *the ſame Providence of God*, which effected all this, *can* eaſily, and certainly will, *turn all again* into Confuſion and a greater Judgment, if we do not wiſely indeavour to concur with it, and anſwer his ends. He can take away the Prince, and incline the Princeſs to recall the King; he can by impeding or croſſing our Preparations for *Ireland*, or an unexpected defeat of part of them, diſcourage the reſt, and incourage the *Iriſh*; he can raiſe up a deſperate Party at home, and from a cloud of an hand breadth make them cover the Land; he can ſend a Spirit of Diviſion amongſt us and Confound our Counſels; of Infatuation, as he did amongſt the *Papiſts*, to reſolve, with great imaginary Wiſdom, and Subtilty, upon the direct and moſt effectual means of our Ruine and Deſtruction. And by theſe, and many other unconceiveable ways and means, can he eaſily and quickly turn all our Tranſport into Mourning and Confuſion.

This, I ſay, *he can* do, and *we may* provoke him to do it, in part or in whole, if we, like Dogs, greedily catch up the Bone, and regard not the Maſters hand that threw it, but continue in that brutiſh Stupidity, which hath ſo much prevailed in this Nation. And it may be conſidered, *whether we have not already provoked* him to let us ſtruggle with ſome *Difficulties*, which might eaſily have been prevented: The ſo eaſie Compliance, or Inadvertence, in paſſing *the Order* in the Form aforeſaid, was plainly a Fault, and ſuch as I cannot think it conſiſtent with true Piety, and due ſence of the Majeſty and Honour of God, for any Mortal to offer to excuſe it; and certainly nothing could be a more proper Correction of ſuch an *Eaſineſs* or Inadvertence, than to permit the ſame perſons, in their Debates, to run themſelves into ſuch Difficulties, with loſs of time, as might as eaſily have been avoided, as the Order have been amended. We have been ſo long impoſed upon with

Words,

Words, that like Children, we are eaſily allured and carried with ſome, and frighted with others, without any reaſon. This being perceived, an Expedient was ſought, but ſuch an one choſen as made all the Queſtion; whereas I doubt not that the matter might have been propoſed at firſt in ſuch commodious terms and expreſſions, and ſo enforced with Reaſons and Demonſtrations, as that it would have paſſed as eaſily as another Vote did at that time, and with no inconſiderable advantage. And if this be ſo, why might there not be ſome ſecret energy of Providence, or Subtraction of a more favourable Direction in it? This may be too nice a Speculation for this Generation: But this I know, that the very thoughts of men are not ſo much in their own power as they imagine, but are ſubject to the Power, not only of God, but of much inferiour Spirits by his permiſſion; and he is no great Philoſopher, who doth not perceive it, nor very knowing Chriſtian, who doth not believe it. And were it underſtood how intimately and effectually his Providence doth interpoſe in all things, perhaps there would not be much doubt of what I ſay: But they that underſtand theſe things may make their uſe of them.

Of the other *more immediate and more apparent Cauſes*, there is one that is *Prophanation of Religion*, which hath a *double Efficacy*, Moral and Natural: *Moral, as a ſin* provoking Gods Diſpleaſure and Judgments, and ſo is comprehended in what I have ſaid before. *Natural* in reſpect of its *Contagious and Spreading Nature*, and of the miſchievous Effects and Conſequences of it. All *evil Examples*, eſpecially of perſons of great Place, and among people diſpoſed to receive Impreſſions from them, are very Infectious; but none more than Irreligion and Prophaneneſs, partly thro' the *Senſuality* of men in the Corrupt State of Nature, which is eaſily affected with Objects of Sence, and therefore apt for them to neglect and contemn things of a more refined and Spiritual Nature, and partly through the Impre-

preſſions and Efficacy of the envious Apoſtate Spirits, who, of all things, are moſt gratified with it, and moſt active to promote it; and for this cauſe there is the more reaſon to check and ſuppreſs the very firſt and leaſt appearances of it; for a little Leven leveneth the whole Lump; but yet more if we conſider alſo the pernicious *Effects and Conſequences* of it, even *of a natural growth* and production: For it is plainly a direct Introduction to Irreligion, and thereby an Inlet to all manner of Diſorder, in Perſons, Families, and States, as may plainly be perceived by this Conſideration.

True Religion in man is a Cœleſtial Influence and Divine Power, received and embraced by a Soul rightly prepared and diſpoſed by true Information and good Inſtruction, whereby that Soul is ennobled and exalted to a degree of Excellence above the Humane Nature, according to the Degree of that reception. This illuminates his mind, and makes him ſenſible that he is a Dependant Being, hath his Dependance upon a Being moſt Excellent, and ſo affects him that he reſteth on it, and directeth all his motions to it, as his proper and only Centre: Hence proceed theſe happy Effects, he moves orderly, his Soul being fix'd upon its proper and ſatisfactory Object, runs not aſtray, nor affects any other with any diſorderly Motion; ſo that he keeps his rank and place in the Univerſe, without diſturbance to himſelf or others: and this produceth a free and generous Magnanimity, he admires not the Grandeur of the World, fears no Man, flatters no Man, but deals plainly and ſincerely with all; pitties their Weakneſs, even in injuries and affronts to himſelf, as of People of diſtempered mind, is Communicative, and ready and induſtrious to do good to all.

On the contrary *Irreligion* indiſpoſeth the Soul for that Divine Principle, whence it becomes dry and narrow, like a withered Branch, and unhingeth it from its proper Centre, whence proceedeth all manner of Diſorder: Firſt, it

directs all its motions to it self, as its Centre, as if it were independent. But not being really so, it cannot rest there; but runs out after something else; and missing its proper Object, falls upon some false Appearance, and prosecutes it, as its proper Object with a motion suitable to that, and so exorbitant and irregular. And hence proceeds all that Degeneracy of Mind, that Admiration and Insatiable prosecution of the Pleasures of the Flesh, and Grandeur of the World, and all that Baseness, Falseness, Flattery, Perfidiousness and Treachery which hath so infected and corrupted this Nation.

The Religion before described is that which is proper to uncorrupted Nature: *The Christian Religion* comprehends all that and more. It not only acquaints us with the *Original of all the Unhappiness of Mankind*, which the sacred Antiquities of the Jews did in some sort before; but it plainly reveals unto us *the proper and only Remedy*, which the Jews Religion did but obscurely signifie by Types and Figures: That man is so inconsiderable a being in himself, and so corrupted and polluted by Sin, that he cannot possibly have any access to the Great, and Glorious, and Holy God, without which he must be eternally miserable, but by a *Holy Mediator*: That the Great, and Glorious, and Holy God notwithstanding out of meer compassion to his despicable Creature, hath provided such a Mediator for us, in whom he hath united the Divine and Humane Nature in one person: That this Mediator having upon the Theatre of this Earth performed a most exact obedience to the Will of God, even to death, did thereby offer up the Humane Nature a Sacrifice, and consecrate it to God: That thereby he obtained favour with God for all Mankind, and a Right of Dominion over them; and is ascended into Heaven as the Captain of our Salvaton, where he interceeds for, and thence dispersés his Divine Gifts to all that receive him, and by Purity, Holiness, and Righteousness, in Obedience to his Holy Law, and Conformity

ty to his moſt Holy Motions, firmly adhere to him; and in due time will Judge and Condemn all his Enemies, and all thoſe ungrateful and perfideous Wretches, inveagled by them to deſert his Service.

Concerning this Religion, it is a moſt true and excellent Obſervation and Concluſion of that profound Searcher into Nature, Sir *Francis Bacon* (*7. de Augm. Sci.* c. 1.) that in almoſt all Creatures, but eſpecially in Man, if he be not degenerate, there is an appetite to a two-fold good, one of the Community, the other of the individual, of which the former is the moſt prevalent, [*as we may obſerve in Animals, which will readily expoſe themſelves to ſuch danger for the preſervation of their young, from which they would otherwiſe moſt timorouſly have fled for the preſervation of themſelves,*] and that of all Religions there is none, which doth ſo much tend to the Promotion of the Publick Good before the Private, as the Holy Chriſtian Religion. *Unde liquido pateat*, &c. From whence, ſaith he, it doth plainly appear, that it was one and the ſame God, who gave to all his Creatures thoſe Laws of Nature, and to Men the Laws of Chriſt,

Upon theſe Conſiderations, which contain great truths, though but briefly and plainly expreſſed, it is very evident That the true Chriſtian Religion, even by a natural way of cauſation, is a moſt excellent Means even for the temporal Weal and Happineſs of Perſons, Families, and States, both Governors and Governed: That it ought even upon that account by all wiſe Governors, to be promoted as a matter of great concern, with all care and reſolution: and that Irreligion and Prophaneneſs are even by way of natural cauſation the Inlets of all manner of Evil and Miſchief both to Perſons, Families, and States; and therefore ſtrictly and ſeverely to be ſuppreſſed in the very firſt eruption, as a dangerous and contagious Plague.

Hence alſo it is evident, that the natural Effects of the *Debaucheries of Covetouſneſs and Ambition*, are as pernici-

ous to all Societies as thoſe of Whoreing and Drinking, and produce as great Diſorders: For when the Soul is once unhinged from its proper Centre, it proſecutes the miſtaken Object, it next fixeth upon, be it what it will, with the ſame diſorderly motions, becauſe it proſecuteth it inſtead of its proper Object, and under the notion of that: and that therefore theſe are by all wiſe Governors to be taken care of, that they be reſtrained and all incentives and occaſions of them removed and avoided.

And here it may be fit to take notice of *two great Occaſions of this kind of Debauchery amongſt us*, which were *great Errors in Government in King* James I. and his Poſterity; the conferring of Titles of Honour, and the conferring of Places and Preferments in Church and State upon improper and unworthy Conſiderations.

As for *Titles of Honour* they are properly Enſigns of Vertue and Merit, and ought to be Rewards only of that, and Encouragements to it; but when they are conferred upon perſons for Money, by way of Sale, or upon Men for their Eſtates without any proſpect of their Vertue or Merit, by this means theſe Rewards and Encouragements, due only to Vertue and Merit, are withdrawn from it, and given to Avarice and Ambition, and thereby made Incentives to them. And, to note it by the by, the promiſcuous conferring of Titles of Honour unduly makes them inſignificant, and is very injurious to all, who have juſtly obtained them.

And for *Places and Preferments* the granting of them for Money, or upon any other conſideration than the proper Qualifications of the perſons for diſcharge of the Duty, or even to covetous or ambitious perſons, in many caſes, though otherwiſe well qualified, beſides that it is a great Errour in Government in other reſpects, as to this preſent purpoſe, it gives great incouragement to ſuch to ſeek to get them by indirect means; and the evil *Example* of Men, in ſeeking after Preferments, and in their behaviour in them, tends very much to the corrupting of the reſt of the people, and infecting them with theſe Vices. But

But no Examples of this kind are ſo pernicious as thoſe *of the Clergy*. It is a great truth that when Vertue fails in them, Faith will fail in the people. If they who in their Baptiſmal Vows have renounced the World, the Pomps and Vanities, and Superfluities of the World, and are moreover conſecrated to the ſpecial Service of God, and obliged by their Profeſſion to teach, as well by Example, as by Doctrine, Heavenly-mindedneſs and Contempt of the World, ſhall ſo forſake that, and follow this World, as to turn that Sacred Profeſſion into a Trade as a means to get Riches and Honours, and live plentifully; and even outdo the men of the World in unſatiable proſecution of theſe things; what a Temptation muſt this be to all others to do the like in their way! Nothing can be more abſurd and inconſiſtent than Coveteouſneſs, Ambition, Pride, and Indulgence to the Enjoyments of the World, with the Profeſſion of a Miniſter of the Goſpel of Chriſt. Even Riches and Wealth in a Clergyman, unleſs he be as rich in Good Works, is, in my apprehenſion a Scandalous and Nauſcious thing. And ſuch uſually prove miſchievous Inſtruments both in Church and State, if favoured, or ſuffered to grow too great in either.

King *Charles* II. by his Prodigality (which was increaſed by the Prodigality of his Parliament) and by ſuffering himſelf to be cheated and abuſed, being often in want of money, for ſupply of that was forced after ſome time to corrupt, by *Penſions and Perſerments*, the members of Parliament to betray their truſt and feed his Prodigality with the Peoples Money. Theſe Examples of thoſe who notoriouſly cheated him, and of himſelf in corrupting thoſe Publick Truſtees, and other ſuch abuſes, were no leſs effectual to the *Corrupting the Manners of the Nation in reſpect of Juſtice and Honeſty*, than were his other Debaucheries in reſpect of Temperance and Sobriety. And yet it may be a queſtion, Whether the greedy *Purſuite of Preferments* by our Clergy-men, and their ill and irregular

Uſe

Uſe of them, either hourding up Riches, or miſemploying them in a ſecular, or luxurious way of living, have not been as miſchievous Examples to infect peoples minds with Over-valuation of the World, and the Pomps and Vanities thereof, as any of thoſe other with other Vices? This is more notorious than that I need either to ſcruple the mention, or uſe many words to convince others of the truth of it; and doth much incline me to think it very neceſſary that ſome effectual courſe be taken, to reduce our Clergy to a more Philoſophical way of living, or that none but who are ſo diſpoſed may be admitted to any great Preferments.

This may poſſibly offend ſome, but no good Chriſtian, I am confident: and therefore to ſtop the Mouths of all ſuch, I will give one inſtance of ſo notorious a defect of good Employment of the large Revenues of our Church, as ſhall make the beſt and greateſt of our Clergymen lay their hands upon their Mouths. It is now one hundred and forty years ſince the Reformed Religion, which had received ſome interruption by Queen *Mary*, was reſtored and eſtabliſhed by Queen *Elizabeth*; about the beginning of that Age, Almighty God by his Special Providence had produced two things of great Conſequence in the World, the Reſtauration of Learning, facilitated by a new and admirable Invention of Printing, and a Diſcovery of a new World, of Barbarous Ignorant People, by the help of another late Invention and Improvement of Navigation. We have had as great advantages of acceſs thither, and to all parts of the World as any People; but what uſe have we made of this, and of all our great Learning, and large Revenues? What ſenſe have we expreſſed of the wonderful Goodneſs of God to Mankind, of the Labours of our Saviour and his Apoſtles, of the Zeal of the primitive Chriſtians, and of the Obligation of all theſe Examples? What Devotion to God; What charity to the Souls of Men? So far have we been from that, that the very Pharizaical Zeal of the Jeſuites and other Romiſh Emiſſaries could

could not move us to the leaſt degred of Emulation, which hath not been wanting upon other occaſions. But what wonder is all this when our Devotion and Zeal for the Service of God and good of Souls hath ſcarce extended ſo far as *Ireland?*

The truth is, it is no wonder if ſuch Abundance of *the World* choak and ſtifle all Motions and Activity of this kind. Our very Liturgy doth reproach us with *Lazineſs and Coldneſs*, and is a publick Monument to condemn us. The very *Defects* in our Reformation, which could not be remedied at the firſt compoſure of that Book, but are there noted that it might be done in due time, remain unreformed as they were to this very time, notwithſtanding the various conditions we have ſince been in, and the many other Alterations we could eaſily make.

We have not reſtored any thing of the true Chriſtian and *Ancient Diſcipline* of the Church, but oppoſed and ſuppreſſed thoſe who have deſired it, and inſtead thereof retained only a Popiſh Relict and Abuſe of it; have by ſecular Laws forced ſuch into the Church, as according to the true Chriſtian Diſcipline ought to have been caſt out; and inſtead of preſerving the Honour of Chriſtianity, helped the Serpent to caſt out a Flood of Scandals to eclipſe it. We have not reſtored *the peculiar Solemnity of the Chriſtian Worſhip*, without which our Service, in the judgment of Biſhop *Andrews*, is imperfect and defective, to its proper and frequent uſe; but inſtead thereof ſet up ſuch a kind of Form, to be read with great formality at the Altar, as was heretofore introduced, and preſently, after exploded in *France*, as a dry and barren Novelty.

And for our *Preaching* in which we glory, how much hath it been abuſed to pleaſe Princes, and to pleaſe and maintain Parties; to perſwade people out of their natural rights under pretence of Loyalty, and into Slavery under the notion of Paſſive Obedience, that thereby they might preach themſelves into Preferments! And for thoſe *great*

Chriſtian

Chriſtian Virtues of Humility, contempt of the World, Heavenly-mindedneſs, Frequent and Earneſt Prayers and Faſting, and Zeal and Induſtry for the Service of God and Salvation of Souls, ſo much recommended in the Goſpel, not only by Word, but by the Example alſo of our Saviour, his Apoſtles, and the primitive Chriſtians, and which are noted by a Heathen Hiſtorian, to have made the Country Clergy in his time venerable in the ſight of God and Man, how little thereof is there now to be met with among our Clergy? So little that I doubt not but we are now as much over ſpread with Phariſniſm, (except the beſt part of it) as were the Jews in our Saviours time. And what may be *the Cauſe* into which all this may be truly reſolved? Certainly nothing but after an ill and inconſiderate *Education*, the falſe Appearances of the World, and the great *Preferments* which are attainable by compliance with the pleaſure of thoſe who have the diſpoſing of them. This is it which hath betrayed both King and Country, as I ſhall preſently ſhew more particularly.

I do not impute it to the Greatneſs of the Preferments, which are Talents, whereof a good Man may make a good uſe, though few have been made better men by them, ſo much as to want of good Education, and the *unhappy courſe* which was *taken in the diſpoſal of many of them. Great Preferments* are Temptations and Allurements to Covetous and Ambitious Men to uſe any means to obtain them. Theſe being all at the Diſpoſal of the King, and King *James* I. dividing the Common Intereſt, by ſetting up pretended Prorogative againſt the Laws, made uſe of this Power to encreaſe and ſtrengthen his party. And though this courſe proved very unſucceſsful to Him and his Son; yet King *Charles* II. fell likewiſe into the ſame Error, forgetting his Solemn Promiſes from *Bredah*, he induſtriouſly, as ſome ſay, fomented differences between the two parties of the Clergy; however he too eaſily conſented to that *miſchievious Act of Uniformity*, which made an actual Diviſion,

viſion, and was therefore, as it is believed, ſecretly promoted by the Papiſts. By this means were many good and uſeful men excluded from all Preferments and Employments in the Church. And though of thoſe who conformed there were many too eminent for their Worth to be paſſed by, yet generally Prerogative Men were the Men who were preferred. And this was it which filled the Church with Covetous, Proud, Ambitious, Worldly Men, and Court Flatterers.

And to note it by the way that curſed *Dividing of the Church* and Nation, by that miſchievous Act of Uniformity, no leſs contrary to Chriſtian Prudence then Chriſtian Charity, proved another great Error in Policy and Government, no leſs inconſiſtent with civil, than Chriſtian Prudence, and made his Government uneaſie, which might otherwiſe by performance of his Word have been made moſt eaſie through a general Unanimity, and mutual Emulations for his Service and the Common Good.

Flattery, the other immediate and apparent cauſe of the Evils aforeſaid, is the natural preduct and off-ſpring of thoſe Debaucheries of Covetouſneſs and Ambition, whereof I have been ſpeaking: For the Gratification of theſe is the only or moſt common *End* it aims at. And its natural Effects are that it ſubtilly, dangerouſly, and perniciouſly abuſeth, deceives and betrays, under the ſpecious pretence of great Affection, Reſpect and Service; and ſo much the more dangerouſly and perniciouſly, by how much the more ſubtilly: and therefore is in men of greateſt parts (Clergy men eſpecially) if once found Unſincere, Covetous or Ambitious, with ſo much the greater Caution to be ſuſpected and avoided, even by the wiſeſt of Men, who otherwiſe may be ſubject to its inſinuations, and impoſed on by it.

King *James* the Firſt was certainly a Man of no mean or ordinary Wit, and parts in other reſpects, but his Affectation of an uncontrolable Abſoluteneſs, and his Timo-

 rouſneſs

rouſneſs, expoſed him to the crafts of evil Men. He knew well enough that he was bound and obliged by Laws: that was too plain to be denied, and therefore he made no ſcruple to profeſs as much in general in Parliament. But under the umbrage of that Profeſſion, took liberty to tranſgreſs his bounds in many Particulars, upon pretence of Law and Prorogative. To make this paſs the more clearly, it was neceſſary he ſhould incline two ſorts of Men, the Biſhops and the Judges, as much as might be to his Service, which could not better and more craftily be effected, than by ſetting up the Authority of both as high as might be: For this carried an appearance of Favour to them, and moreover made them the more ſerviceable to him, he having the choice of the perſons. Upon this the Judges were apt to ſtrain the Law to comply with his deſires; but the Biſhops and their dependants, the Chancellors, and Civilians, and the Epiſcopal Clergy, were generally for magnifying the Prorogative without conſideration of, or regard to the bounds preſcribed by the Laws and Conſtitution of the Government, partly as the common Intereſt of their party, but more eſpecially as the direct way to gain the Kings Favour and Preferments. This produced Flatterers in abundance, who ſtrained their Wits by plauſible Arguments grounded upon ambiguous Words and falſe Principles to repreſent the ſtate of this Government ſuch as the King affected to have it. By this means was King *James* himſelf in part impoſed upon, (for *Quicquid volumus facile credimus*) but his poſterity more, and a great part of the Clergy, and others who adherd to them, in ſo much that they could never ſince tell how to extricate themſelves out of thoſe falſe Notions, into which the craft and knavery of theſe Flatters had miſlead them, eſpecially under the Byaſs and Prejudice of a ſuppoſed Intereſt. This tempted and encouraged the King many times upon occaſion to exerciſe his ſuppoſed Prerogative: But the people of *England* being an underſtanding people, and well

well knowing their own Rights, could not ſo eaſily be impoſed upon by Fallacies contrary to their Intereſt. And hence aroſe the fatal difference between King and People, and between the People themſelves, while part to maintain their illegal Aſſertions, to get Preferments, or being miſled, ſided with the King; and part, and that the greateſt and moſt conſiderable part, ſtood firm to the Laws, and for maintenance of their Rights. And certain it is that thoſe very matters, wherein King *James* and his Succeſſors thus unhappily tranſgreſſed the Laws, were not at all for their benefit, but did meerly gratify inſinuateing Courtiers and pernitious Flatterers, to the alienation of the minds of the greateſt and beſt part of the people: So that their cauſe in theſe Differences, was both unjuſt, unprofitable, and pernitious to themſelves. And this was their Caſe in King *Charles* I. and ever ſince.

But of all the matters wherein they tranſgreſſed the Laws, none was more pernitious, even to themſelves, than *Intermiſſions and unſeaſonable Prorogations and Diſſolutions of Parliaments* contrary to the Laws. For certain it is, and very apparent in the very Conſtitution of our Government and conſtant Practice, that *the People of* England *have as much Right to inſpect the Adminiſtration, as the King to exerciſe it.* And had theſe Kings exerciſed this part in ſummoning Parliaments and permiting them to ſit and act according to the Laws, which they are ſworn to obſerve, this would certainly have prevented the miſchiefs which have befaln not only the Nation, but themſelves more eſpecially. For the Majeſty, Honour, and Proſperity of the King is for the benefit of the Nation, and therefore deſireable, and actually deſired by the *Engliſh*, as much as any people in the World. But theſe Intermiſſions and Interruptions of Parliaments, as they ſerved only for the ſecurity of Malefactors and evil Councellors from condign Puniſhment, and were for that end procured by them, ſo did they expoſe thoſe Kings to their Knavery, and to be miſled by them to their own ruin.

The Conſideration of the Cauſes of the Unhappineſs of the laſt race of Kings gives us a clear Proſpect into the *neceſſary Means to make* the next, and the Nation under them, more *happy*. Of which the firſt and principal is a conſtant care and endeavour by all proper means to promote the Honour and Eſteem, and the ſincere and cordial profeſſion and practice of TRUE RELIGION AND VERTUE: and a reſolved ſuppreſſion with a generous indignation, of all *Vice and Debauchery*, even thoſe in maskarade, ſordid Covetouſnes, and empty Ambition. This is the moſt direct and powerful Means both for the common good of all, and for the private good of each particular, as its *natural effect*: and for obtaining the Divine Favour and Bleſſing which alone gives life to all, as is plain from what I have ſaid before.

And the *proper meanes* to do this, are good Example; Acts of Grace and Favour, or of Diſpleaſure and Indignation, as occaſion requires; Provident choice of Miniſters, Officers, and Servants; and ſtrict execution of good and effectual Laws.

Of the great power of *Examples*, when ſet upon the Beacons of high Places in a State (which makes them, if good, as real Lights, and favourable Stars, to ſtear by, if bad, as an *Ignis fatuus* to miſlead poor blinded wandring Souls,) we of this Nation cannot be inſenſible, who have ſeen and felt ſo great unhappy effects of ill ones.

But it is not ſufficient for a Prince to give good Example in his own perſon and actions, unleſs he take great care alſo that the force of his own be not enervated, baffled and affronted; through his connivance or remiſneſs, by the ill examples of thoſe about him; but eſpecially of his Miniſters, Officers and Servants; that there be not an *Ignis fatuus* among them, but that the whole ſtate may be like a clear Heaven, free from clouds and adorned with illuſtrious radiant Stars; that by a favourable aſpect and benign Influence he encourage ſuch, but with the Storms of Indignation diſperſe all noxious Meteors. And

And to this not only the great Importance, but even *Easineſs* of the work is no mean *Obligation*. For DEBAUCHERY is a baſe, unmanly, degenerate thing; a compoſition of Folly, Inconſiderateneſs, Impotence, Raſhneſs, Madneſs; a mere Impoſture, nothing leſs than what it moſt affects to be thought; nothing but frothy Wit or knaviſh Craft, inſtead of true Wiſdom and ſolid Judgment; Impudence and Raſhneſs, inſtead of true generous Courage; nay, many times mere Peuſillanimity and Baſeneſs; or fooliſh fear of the Imputation of Cowardize and Cenſure of vain men, under the greateſt appearance of Courage and Magnanimity; in ſome a greater Monſter among Rational creatures than ever Nature produced among Animals.

Nor is it leſs baſe, degenerate, and unmanly, in perſons of a higher rank in State, Office, or Employment, than in the meaneſt, but on the contrary a Degeneracy ſo much the greater, and more monſtrous. A debauched Lord, a Scandalous Judge, a Covetous, Proud, and Haughty Clergyman, immerſed in ſecular buſineſs, are all groſs Abſurdities. It makes a Title of Honour to become a Lye, and the perſon who bears it, an Impoſtor; ſuch a perſon effectually abdicates the Nobility of his Anceſſors, is no longer a real object of Honour or Reſpect, but of Indignation and Contempt; and deſerves to be treated as ſuch by all men. Such a *Judge* is worſe: But ſuch a Clergyman worſt of all.

And therefore as it renders them unfit to be truſted or imployed in great and weighty buſineſs, ſo doth it expoſe them to the contempt of all, but more eſpecially to the juſt Indignation of a Virtuous Prince. Beſides though Debauchery and Lycentiouſneſs hath long raigned under Impunity, and be grown to a great height of Impudence, yet hath it not yet ſo far ſpread and prevailed, but that a generous correction and ſuppreſſion of a thing ſo odious in its own nature, would be very gratefull to the beſt and greateſt part of the Nation.

And thus much upon a civil Conſideration; but we ought not

not to rest here: it is a matter of greater importance than so. We ought to consider the greatness of that *Majesty*, which is concerned in it; in comparison of whom the whole Earth is but a Mole-hill, but as the dust of the Ballance, and all mankind are nothing. We ought to consider the *State of the Nation* polluted and defiled with Presumptious and Impudent sin, with open contempt of Religion and of the precepts of the Gospel. We ought to consider the *Extraordinary Judgments* of God upon some of the chief Authors and Promoters, at least by Example and Connivance, of all this Wickedness; how they have been blown away with a puff, like chaff before the Wind. We ought to consider the admirable Mercy, Patience, Long-suffering, and Clemency of God in granting us so *extraordinary* a *Deliverance*, when in humane probability and consideration of our own demerit and monstrous sins of the Nation, we had more reason to have expected nothing but Confusion and some severe Judgments upon us. We ought also to consider the *Manner and Circumstances* of all this, how God hath therein *made bare his Arm*, made his effectual Interposition so manifest and apparent, as is sufficient for the conviction of all, who are not hardned and blinded. And when we have done all this, we ought farther to consider *what all this calls to us for*, what *Obligations* it lays upon us, what God expects from us, and what we have further to expect from him according as we behave our selves.

The abominable abuses of Popery have run the Reformed Churches into some contrary Errors and Mistakes in several particulars, and among the rest, concerning external Acts of Repentance, if I mistake not. For publick sins by which the Holy Majesty of God is publickly dishonoured, a *publick Satisfaction* (in the sense of the Antient Christians) is to be made, both by particular persons, and by whole Nations, when the sins are National, as they may be by publick Connivance, and other ways. When

a Land

a Land is ſo polluted and defiled, it muſt be purged by putting away the evil, by Severity upon the criminals, and by ſome publick Act of Repentance giving Glory to God; and if it do not thus judg it ſelf, it may expect to be judged of the Lord, and the more ſeverely, by how much the longer it is deferred. This is notoriouſly the caſe of this Nation at this time, but what in particular is to be done in it, belongs to others to conſider; I mean as to ſuch publick Satisfaction, putting away the Evil, and giving Glory to God.

But certainly whatever elſe be done, it will be to no good purpoſe, but rather a greater Provocation to turn all our ſo favourable a Deliverance into a ſeverer Judgment, if there be not a ſpeedy check and effectual ſtop put to theſe Abominations, which hath been too long neglected and over-looked already. Let any man conſider, eſpecially a Prince, or man in great Authority, how he would reſent it to be publickly affronted and have his Laws or Orders openly contemned. And though the tranſcendent Majeſty of God, be far above the reach of hurt or benefit by any actions of ſo deſpicable beings as mortal men, yet ſuch is his Goodneſs and Benignity to his poor Creatures, that what ever is done, which tends to the real good or hurt of them, he reputes as Service or Diſſervice to himſelf, and what is ill and preſumptuouſly ſo done, as an affront to himſelf. And therefore he is no good Chriſtian, who is not far more moved and concerned for the Honour of God and of his Laws, that they be not publickly affronted and contemned by wicked men, than for any thing which may touch his own Perſon or Dignity. That excellent Being doth not frequently and openly in an extraordinary way inflict his Divine Judgments upon notorious Malefactors, becauſe by his Providence he ſets up Majeſtrates to do it in ordinary way, as his Deputies, and he expects it from them. But he hath in part lately done it in this Nation, in very extraordinary manner: he hath ſent his Fear and Dread upon our Adverſaries, driven out the

Heathen

Heathen, the Cananites, the Authors and Promotors of theſe abominations before us, and brought us into their places of Authority and Power, and expects that we now apply our ſelves to carry on this great Work, and utterly exterminate theſe relicts and old companions of Idolatry and falſe Worſhip. And ſhall we notwithſtanding ſit down to eat and to drink, and riſe up to play? Set to build Houſes for our ſelves, to get Offices and Preferments, or at beſt to provide for our common Rights and Properties; and let the Houſe of God, his Temples in a Spiritual ſenſe, be defiled and run to ruin in our Land? He hath ſo turned the Hearts of a formidable Army, that they all have either come in and joined with us, ſubmitted to us, or fled from us. And ſhall we now after this make ſuch doubt of his further Divine Aſſiſtance and Bleſſing, as not dare to attempt the Conquering of a few bluſtering Debauches, when God and the beſt part of the Nation expect it from us, and are ready to approve and concur with us in it; Shall we fool our ſelves in ſuch a caſe as this with that baſe and narrow-ſould Worldly Wiſdom? Let them ſtill out face us, and, if not baſely comply, yet, which is next to it, connive at, and diſſemble, what we cannot be ignorant of? Nay, by partial and unworthy recommendations ſet up in great place in a Chriſtian State, ſuch ſcandalous perſons and evil Examples, as true Chriſtian Diſcipline would humble and caſt out of the Church? and ſo croſs the Providence of God by ſetting up ſuch as he is pulling down? Such Politicoes, who have no more ſenſe of the Honour of God, may poſſibly meet with their deſerved correction in an Eclipſe of their own. But it concerns all, that we do not by neglect or further delay of ſo great a Duty, to which we are lead in ſo ſpecial a manner, provoake a change of the courſe of this propitious Providence, ſo as to bring in the Philiſtines again upon us; or correct our lazineſs with ſome new difficulties, or unexpected impediments. But ſo much for this.

There

There is *one thing more in relation to Religion* of great importance, wherein have been no ſmall miſtakes heretofore committed, and that is *Unanimity* in Religion. This hath been greatly diſturbed and interrupted by inconſiderate affectation of *Uniformity*, and improper and prepoſterous means for that purpoſe. The moſt natural and proper means to promote both, are 1. To remove all Force (which is contrary to the nature of Religion, as the Ancient Chriſtians generally agree) and Secular Puniſhments upon Eccleſiaſtical Cenſures, 2. To remove all needleſs occaſions of Difference, and unneceſſary Terms of Conformity, eſpecially under Oaths and Subſcriptions, 3. To reform the Liturgy, ſo as might moſt conduce to Edification, and to gratifie and ſatisfie the Devotion of the moſt Sober and Religious Chriſtians. Againſt this laſt I have not known any thing Objected, but what are the plain Principles and uſual Arguments of the Papiſts againſt the Reformation of their Religion and their Miſſal. This belongs to the Clergy to do, but they muſt be ordered and commiſſionated to do it; the other two may be done by a ſhort Act of Parliament to repeal the Penal Statutes againſt Proteſtant Diſſenters, the Act of Uniformity, 14. *C.* 2. *&c.* and with them ſome others inconſiſtent with the true Conſtitution of the *Engliſh* Government, and promoted by Popiſh Counſels to alter the ſame for their advantage.

As for *Civil Matters*, the *Fundamental Error of King* James and his Succeſſors hitherto, (which it is very probable was promoted by the craft of the Romiſh Emiſſaries, that they might ſtrike in with one party) was that by ſetting up for Prerogative againſt the Law, *he divided the common Intreſt*; for the King and the People have a *mutual Intreſt* in each other, ſo that what is for the real good of either, is for the common good of both; as in a natural body, what is pernitious to any Member, damnifies the whole. The true *Conſtitution of the* Engliſh *Government*

was built upon ſolid Principles of Wiſdom, to give to each all that could be, without prejudice to the other: to the King all the Honour and Majeſty that might be, which was the Honour and Majeſty of the whole; the actual Adminiſtration, but by Officers authoriſed by Law, and ſworn faithfully to perform their Duty; large Revenues, but to uſe for the publick good, not to alienate at his Pleaſure; and all things to be done in his Name, as the head of the Society, but ſo as he cannot ſtay the ordinary courſe of Juſtice at his pleaſure, without violation of the Law: And to the people an Inſpection into the Adminiſtration, and Power to Enquire and Determine concerning the Miſcariages of it. All which being apparent and undeniable in practice, is a certain argument that the Regal Adminiſtration was deſigned for the Common Good of the whole, of King and People both, as one Body. The *Preſervation* therefore of this Conſtitution doth neceſſarily tend to the ſecurity of the King, as well as of the People; and there can be no better means for this Preſervation, than frequent Seſſions of Parliament according to the Laws, that is, Annual; though to prevent the ſo frequent trouble of Elections, it might be enacted that they ſhould be choſen but once in three Years, and ſit at certain times, and when the buſineſs is done, be adjourned or prorogued, but not diſſolved till the laſt Year of the three. A good Act to ſettle ſome ſuch Courſe and regulate Elections, would for the future prevent all ſuch Miſchiefs as have befallen our late Kings, be the moſt effectual means to ſecure the Succeſſion to their poſterity, and preſerve them from all Temptations, and danger of being ſeduced by evil Men. And by this means would Religion and Juſtice make the Nation Flowriſh, and King and People mutually Happy: which every good Man will heartily wiſh and endeavour in his place.

The

The REVIEW.

THus have I followed the train of my thoughts, beyond what I firſt intended, but not at all beyond, or beſides my Deſign; which was only the Service of God, and the Good of this little part of Mankind, my Country. And I have done it with all Simplicity, Freedom and Plainneſs, without any regard to exactneſs of Method, or any thing elſe but Truth and Uſefulneſs; as I uſe to do with my Friends, and thoſe I moſt wiſh well to. It is true my good Will and Affection, both to Church and State, hath ſome times broaken out into warm expreſſitions, which ingenuous Spirits and well diſpoſed minds can never take amiſs under our Circumſtances: For it is plainly no more than neceſſary. *The times of this* (late) *Ignorance*, (tho many being *willingly ignorant*) *God* in great Mercy *winked at* in our late Deliverance: *But now he commandeth every one every where to repent.* I am, at leaſt morally, certain, That this Church and State are in a ſpecial manner at this time upon their good behaviour; That if they acquit themſelves well, they may be exceeding proſperous and happy; If they rely too much upon vulgar Politicks, and that Baſtard Wiſdom of the World, they will be intangled, and meet with many and great Impediments and Difficulties; But if they wholly neglect to correſpond and cooperate with the Deſigns of Gods Providence in theſe extraordinary Revolutions, conſider not how great things the Lord hath done for us, but ſtill do wickedly, they ſhall be conſumed, both they and their King; and will ſoon fill up the meaſure of the former Iniquities.

For the *Preventing* of this, and *Securing* the Proſperity and Happineſs before mentioned, the moſt effectual *Meanes and Method* ſeems to be:

1. That

1. That a Day be appointed for *a Solemn Humiliation*, to repreſent truly and plainly the Folly and Madneſs of the Abominable Sins, which have over ſpread the Nation; to undeceive and drive us from our Security, and convince us that the late Revolutions were an *Actual Judgment* upon thoſe caſt out, but to us only *an offer of Mercy*, with Judgments ſtill hanging over our heads, ready to fall upon us, if we take not good heed in time; and therefore to excite us to *give Glory to God*, by true *Humiliation*, and a ſpeedy and effectual *Reformation*.

2. That for this purpoſe ſuch *Laws* as we have already *againſt* any kind of *Debauchery or Profaneneſs*, be ſpedily put in ſtrict execution for the preſent; and, to ſupply the the Defects in them, a more effectual Act be ſpeedily provided, with the moſt proper and natural *Penalties*: as, for the Nobility and Gentry *Degradation* and *Diſability* to hold any Place of Publick Employment, or ſit in Parliament; for others *Whiping*, *Pillory* and *Infamy*; and further for all, Diſability to give Evidence upon Oath.

3. That the way may be cleared and inlarged for more *Charity and Unanimity* among Proteſtants, by a *Repeal* of all *Acts againſt Proteſtant Diſſenters*, (which are both contrary to the Nature of Chriſtianity, and to the genuine Methods of the Propagation and Preſervation of it, and have proved very Unſucceſsful and Miſchievous) and eſpecially the *Act of Uniformity*.

4. That ſome effectual Proviſion be made for the more eaſie removing of *Scandalous and unfit Miniſters* out of the Church, and that *Eccleſiaſtical Livings and Preferments* may be committed only to fit and proper Perſons for that Sacred Employment; eſpecially that the Biſhopricks be committed to the moſt pious prudent and induſtrious men. Theſe and ſome other ſuch may make us happs.

FINIS.

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